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Some one has sent me a copy of a speech delivered on December 11 last, in the House of Representatives, by the Hon. Wm. H. Murray, of Oklahoma. The House, sitting in Committee of the Whole, "had under consideration a Senate joint resolution providing for the appointment of a commission to consider the need and report a plan for national aid to vocational education". The whole document is saddening in the extreme: it hurts to think that a man capable of uttering such rubbish should be one of our national lawmakers. One sample of his knowledge will suffice. In a flamboyant exordium on farming he goes back to the Old Testament, to Egypt and to Rome (evidently without the first glimmer of an idea regarding matters of chronology). Mark now the following passage:

In the great Roman civilization the same principle applied. They, too, held to the rule of deep annual breaking of the soil and to scientific, intense cultivation; and notwithstanding the Roman governmental principle militated against individualism the farmers of Rome developed an individualism and independence, giving ample production and feeding, clothing, and making possible that great civilization. But other classes grew jealous of this independence and, just as we have done in the past few decades, stinted the farmer, and in order to break down his independence passed the "Agrarian laws" and placed the title to his estate in the Government of Rome, that they might jerk his farm and home from under him. This so discouraged the Roman farmer that he refused to put forth extra effort to build up the soil year by year until he lost that great art. Production began to fail. High cost of living followed, ushering in a decay of the Roman civilization. I want to say to the business and professional man, and especially to you men of the East—and I measure my words as I say it—that to stint the farmer is but to take the bread from your own mouths.

As we pity the monumental ignorance here displayed, let us remember that some of those who, in high places, as Superintendents or even as Commissioners, of Education, belittle the Classics are as innocent as our Congressional speaker of the contents of the Classics, of the way they are now studied, and of their value. They have either never studied them at all, or made but little progress in them, and have forgotten what they knew concerning them. In their narrow lives, mentally and spiritually poverty-stricken, the Classics have never had a place:

they are as incompetent to speak of the Classics as the man who has never had a religious emotion in all his days is to be guide to the world in matters of religion. It is strange that the world does not ask such men by what right they essay to speak concerning the Classics. On engineering matters we listen only to the engineer: on matters of sanitation we hearken only to the physician and the expert in matters of hygiene. But how often does the world compel the critic of the Classics to prove that he knows something of the great subject whereof he speaks? In faculty discussions, public and private, some of the most vigorous assailants of the Classics are men of the type under discussion—men sometimes so curiously blind, mentally, that they are professors of history or philosophy or sociology, though they cannot read a word of Greek, and can read Latin only with difficulty—dependent for all their ideas about the ancient world on wholly secondary sources, and yet quite sure that the ancients are overrated, guiltless of a knowledge of the classical languages, yet sure that time spent on their mastery, complete or partial, is time wasted. Why should we not meet such men at the point where opposition to them would be most effective, by a Plautine *Quin tacetis? Curnam vos de rebus maximis dicere conamini de quibus nihil prorsus cognostis?* We have been too gentle in our handling of some of our foes. C.K.

WAYS IN WHICH THE LATIN READING OF THE HIGH SCHOOL MAY BE BROUGHT INTO VITAL RELATION TO THE SCHOOL LIFE OF TO-DAY¹

Putting life into our subject means putting life into our pupils and no teacher can put life into his pupils without being himself alive—and abundantly alive. Furthermore, every teacher will be likely to reproduce his own type of life, moral as well as intellectual.

Abundant life in a teacher is partly temperamental,

¹ This paper, and those of Messrs. Kellogg, Scudder, Durham, and Estes, and of Miss Franklin, which are to follow it, were all presented at a Round Table, held in November last, at Albany, at the annual meeting of the Classical Section of the New York State Teachers' Association. Professor Dakin's paper was read again by request, at the Eighth Annual Meeting of The Classical Association of the Atlantic States, held at New York City, April 18, 1914.

but for our purpose it means a generous equipment of actual knowledge and a practical efficiency at the job; for it is our duty and privilege to disprove the slanderous saying, 'Those who can, do; those who can't, teach'. The teacher has made a good start who has seen the work well done in his own school experience and has enriched himself in College from the treasure-houses of his subject. Fortunately, however, there is no possibility of acquiring in a College or University education enough life for a lifetime. We must pray the prayer of all living things, 'Give us this day our daily bread'; for constant assimilation is the law of life, and nothing does more to make our teaching interesting than our own ready interest in many things. 'All of some and some of all', is a good motto. This wide range of interests is particularly necessary for a teacher of Latin, because he is a teacher of about everything—except mathematics.

First and foremost he teaches the art of thinking and the skilful expression of thought—a fine art, and a most valuable one, cheaply gained even by the amount of study given to Latin. The habit of penetrating below the surface to the real meaning of the words which we see, hear, write, and speak is a characteristic result of the study of Latin. This fact touches a great educational need, for old as well as young are constantly deceived by the jingle and tinsel of words. The child thinks for years that the Church choir is singing about the 'consecrated cross-eyed bear'; the school boy calls Cincinnatus's red-bordered toga a 'board of toga'. Mrs. Malaprop's hundred year old 'centurion' reappears in Protean forms. Our pupils cannot spell because they do not know what they are spelling; they cannot talk because they do not know what they are saying. We all have a hundred instances a day. Grown-ups repeat the Lord's Prayer and the Creed, and read their Bible and Shakespeare or even the best seller, in similar fashion.

No training can stop this tendency more effectively than passing back and forth between our own language and another; and the best foreign language for this purpose is Latin. Here the form has to be almost entirely abandoned and only the living, disembodied spirit can make the passage. The pupil in English composition, when he cannot express one thought, drops it and says something else; Latin will not let him escape. Thus translation brings out the subtler distinctions of English meaning and the realization of the picture-language half hidden beneath our daily speech. At first our pupils explain their difficulties by saying that Latin words have so many meanings that they do not know which to take; after a while they come to see that the real trouble is with their English. When they think that the long list of Ablative meanings is a Chinese puzzle, they can be shown that their troubles are

caused by not appreciating the various meanings of their English prepositions. I have among my large wall cards one that gives a dozen meanings of the word 'by', and I venture to say that not all of this company could name a suitable Latin idiom:

The battle was fought by the Romans; The noise was made by a drum; We travel by the Pennsylvania Railroad; By sea and land; By law; A photograph 8 by 10; I stood by the window; By and by; Your shoes will be done by three o'clock; Larger by 10 feet; Day by day; Good by; By Jupiter.

No pupil, however balky, would blame the Latin grammar for that list.

The exercise of translating is so common that we cease to realize how essentially difficult it is. Let the teacher set himself a bona fide task of proportionate difficulty and face impartially the quality of his own performance. Few intellectual exercises demand more of a pupil than to run the eyes along a page of hard sight Cicero, perform the perceptive and mental processes, and speak the thought effectively in English. Either the inward passage, eye to mind, or the outward, mind to lip, would alone be hard enough. Similar subject-matter, like Burke on Conciliation, is quite hard enough for the top form in the English class-room. For an easier task let the musician transpose his Beethoven to a different key, the English student read off his Milton in a good prose paraphrase, the Modern Language scholar read off his French in idiomatic German.

In order to make new thought-forms seem natural and expressive, the Latin teacher must be resourceful in comparison, finding illustrations everywhere, particularly in his pupils' own field of present-day thought and experience. When a Latin usage seems strange to a boy, he naturally blames the Latin, but, if it is put into football language, for instance, he will call himself a 'bonehead' if he does not see through it. How can anyone teach Latin (or anything else) to boys through a fall term without football? An attack *latere aperto* is an 'end run'; *in mediam aciem* would be a 'line buck'. Trying to translate without recognizing the endings is evidently foolish, for is it not like trying to play on the team without knowing the signals? In some formations the nominative has the ball; in others, the accusative. Some plays are nominative-indicative; some, nominative-infinitive; some, accusative-infinitive; some, nominative-subjunctive. From certain formations, as a matter of course, only certain plays are possible. One of my boys beat me at my own game the other day, for, as we stood on the football field and observed an unsuccessful play, he remarked, "They should have used an accusative-infinitive. That's the play that gets them". An intransitive verb is like a 'kick', where the ball just goes off into the air; a transitive verb, by a perfectly evident contrast, is like a 'pass', which is intended to be caught by the proper player. A boy can tell whether *curro* is a

kick or a pass, when he would probably stop and weigh his 50 per cent chances in answering whether it is transitive or neuter. A complementary infinitive receives the ball from another verb to complete the play. And so on with no end of living illustrations from the boy's field of experience. Although we are not supposed to be Kindergartners, the five senses are as useful to us as to anybody. Tenses of unfinished action are like the light which I leave unextinguished; tenses of finished action are like the light that I have switched off. If *desiderio suorum* does not yield an answer for subjective or objective genitive, an arrow pointed one way or the other will get a quick decision about the direction of the thought current. An inadequate vocabulary has to be helped out by a short step between the unknown and the known. When *caedo*, *cado*, and *cedo* are in a snarl, make an incision for appendicitis; let a pin drop; change your own position *pro-* or *re-* or *dis-* or *ex-* or *de-* or *ad-* or *in-*. Even the troublesome *versari* becomes easy after a turn or two around the room. 'Illustrate' the room by pressing the electric light button; or *lusto* the room with eyes or with feet, like the procession of purification. Make the Latin words suggest ideas, not English words. A failure to remember *cingo* leads me to ask "What is a *cinch*?" "An easy thing". "Hardly. What does *cinch* mean on a ranch in Wyoming?" "A knot". "Rather, a saddle girth tied in a special knot that will not slip. Now what is a *cinch*?" "A sure thing". Thus we have proved that a *cinch* is Latin; and conversely that Latin is a *cinch*. Were these moments wasted? Not if you reckon the time-saving value of a habit. If *utrum . . . an* seems queer, some one can tell what kind of signal flags locomotives carry to show that trains are running in two or more sections. If *decedo* troubles somebody, he probably knows what 'the deceased' means at a funeral. If *aggredior* is strange, he knows that an aggressive football player is all the time 'going for' an opponent. If he does not catch *conficio*, he understands what it means to 'do up' another boy. If *arcus* is new, an arch will furnish a way; or an arc light illuminate the subject; or perhaps an *arc en ciel* give him hope. There is some illustration somewhere that will make anything plain. The morning newspaper, although under no special caption, always supplies material for the Latin department. When, in our lesson of the day, we read

. . . imis
stagna refusa vadis,

the experience of the burning steamer *Volturno*, as described in the morning paper, and the smoothing of the sea under the *Narragansett*'s tons of oil, illustrate for us the fact that even in severe storms the water is not really disturbed for more than a

few fathoms, as the wind catches the surface. The day we read in Eutropius about the establishment of a dictator at Rome, *Señor Huerta* is good enough to establish one near home. Incidentally the meaning of the intensive formation and the force of the ending *-tor* is shown, for the dictator is one who has the 'say' about everything.—If in a tangled Latin sentence we come to a *que*, all goes well, if we heed the *que* warning that the clause is a 'double-header'.

It is an article of our faith that there is nothing new under the sun, for the Secession of the Plebs brings up modern strikes and the history-long struggle of the masses against the classes. *Catiline* lives again in Mexico. The *Manilian Law* leads us to trusts and syndicates and taxes and Wall Street and to the bankers' offices along the north side of the Forum, to Roman business methods and perhaps to Diocletian's interesting list of legally fixed prices, issued when he tried his hand at controlling by law the high cost of living. The *Archias* argues for us the value of a College education. In the First *Aeneid* *Iopas*'s lingering nights and hastening suns, the rainbow casting its spectrum colors opposite the sun send us to the blackboard drawing diagrams to explain Physics and Physical Geography. Ants and bees, snakes and birds, trees and flowers, mountain and river arouse interesting observation of nature and draw out the experience of the pupil. *Arcturus*, the rainy *Hyades*, *Sirius*, the Dog Star (responsible for 'dog days' really celestial, not terrestrial) bring up Astronomy as well as fable and fancy. The Sixth *Aeneid*, besides introducing us to the enchanting scenery of Naples and Avernus and Cumae, fitting portal for Rome's great future, opens to us a world of mystery, suggesting questions of which most of our pupils have never thought, the transmigration of souls, Buddhism, the conservation of energy, atoms, cohesion, radium, etc., until the Latin teacher may be a veritable scientist among the scientists. A student now pursuing a graduate course in literature at Yale said to me recently that the modern literatures seemed to be just Latin and Greek over again all the time; that he felt at home in them for that reason, but his chum, who was a scientific student, was at a great disadvantage. Architecture and art *ad libitum* are two of our by-products. Like other by-products, they constitute a large share of our profits.

Surely Jupiter must have sworn by the Styx when he made the promise about Rome, *Imperium sine fine dedi*, for her history and literature take us all over the world of reality, ancient and modern, and also lead us, like a Sibyl, through a world of imagination, where there is no such thing as ancient and modern. Like Mercury, god of thieves, athletes, and linguists, we find ourselves everywhere in heaven and earth, speaking all tongues—

the purse alone lacking. No bit of illustrative knowledge comes amiss. *Omne humanum* is grist for our mill. What can they have to talk about in the Mathematics class-room, except those same old digits? There is no limit to the suggestiveness of *our* subject. We may wander as far as we will in the Labyrinth and the thread will bring us back to the place from which we started. Within a few days an incident of several years ago has been recalled to my attention. A description of the old paper-doll-shaped Palladium had brought up the sacred *ancilia* of ancient Rome. Sacred images led us to mention the fact that the Roman Catholic Church largely adopted the modes of pagan worship of Rome, rechristening them to new purposes, Vestals, images, votives, holy water, supreme unction, and others. Some one asked about the use of images in the Old Testament. The meaning of the first of the Ten Commandments was explained and the Cherubim on the Ark were described as winged bulls or lions or sphinxes—not angels. One of the boys spoke of the matter at home and his father, a prominent and highly intelligent Hebrew who can read old Hebrew without the points, told me afterwards that he had actually never known this fact about the Cherubim, and did not believe it until he investigated it. The story that Troy was built where the miraculous Palladium fell from heaven recalls a very interesting service at one of the great cathedrals in Rome, *unus ex septem*. The Church of Santa Maria Maggiore was built, tradition says, where a miraculous fall of snow in mid-summer gave indication of the divine will. This event is annually commemorated by a beautiful shower of rose petals falling during the service in the Borghesi Chapel. None of this, I am sure you will say, a forced connection: just one thing leading naturally to another and furnishing interesting illustration and a bit of the information that makes the pupil want more and which makes the world something more than a shop. 'The moment of excited curiosity is the time to learn'.

Civic inspiration and ideals are important aims in our teaching. It is natural that, as the Romans were the world's geniuses in the art of government, their history and literature should be full of interesting and profitable application to present politics and good citizenship. The patriot stories of Cincinnatus and the Fabii point a moral of unrecompensed service to the state. The stirring tales of Horatius and Scaevola meet an answering thrill in the youthful hero-worshippers of to-day. Surely the School is still the place for idealism; the business world will supply plenty of materialism.

Latin is being attacked as unpractical and impracticable with reference to the demands of modern times. On the contrary, it is the best instrument in the hands of the modern teacher to pro-

duce the qualities most needed in modern life. Vocational studies have their own place and the hand-minded and language-minded cannot travel each other's road, but it is nevertheless a misfortune when a pupil has to use the grand opportunity of an education in learning to write shorthand, or to trim hats, or to keep books, or to make tables. Many boys and girls who are pushed into vocations too early by the illusive proficiency of a public school preparation tend to become set in a low grade of work and find it well-nigh impossible to get beyond it. A prominent official in the Council of the Building Trades recently said,

I can agree with you thoroughly on manual and vocational training, as a boy of 14 has little ahead of him when he picks up the first job that comes to his hand, just because he or his family need the money that he can earn. Such a boy will usually not get very far before his limit is reached and there he will stop.

One whose school life has been devoted to the production of a cultivated and enriched personality rather than to immediate facility as a wage-earner should in the end go higher and render larger service to the community. In spite of the best imaginable system of vocational and continuation schools, the culture student has a better chance to add a vocation, than a vocation student has to add culture. It is said that 42,000 children in New York City between the ages of 14 and 16 take out their working papers every year. In so far as this means loss of schooling, the Latin teacher is not ashamed; he is proud that he had no hand in bringing it about. The whole operation of our work and ideals militates against that kind of industrialism. Latin serves the individual and the community well in opposing the temptation to commercialize education and make wage-earners of children. Such supposed cheap labor is in the end the most expensive to the country. We do not advocate the kind of industrial efficiency which 'breaks up the violin to kindle the fire more quickly'. We want the violin to enjoy after the fire is kindled. We agree with the superintendent of a manual training school who said,

Experience has shown that the Classics or the so-called culture studies equip one to enjoy life but not to sustain it. Manual or vocational training equips one to sustain life but not to enjoy life. The ideal system is one which gives a broad culture and makes a man both a producer of something and at the same time allows him to get pleasure out of living.

All attempts to misrepresent classical and manual students or their departments as rivals and hostile are ill-judged. The best-educated men and women in every country are the best friends of the so-called laboring man whose opportunities have been less than their own. Colleges are democratic and the democracy holds good after one leaves College.

The classical teacher can be counted upon as being in sympathy with the social democrat who wants to level everybody *up*; but not with those who wish to level everybody *down*. The best must be open to all who can accept; and the number should increase rather than diminish with the general increase in social well-being. Like all true searchers for truth, we are with everybody who is working towards the great end. When something is found to accomplish our results better than we can do it, we will give way. Meanwhile, remember Atalanta's apple and Medea's father. Don't stop work for pride or tears. Hustle and keep ahead.

As to matters more distinctly linguistic, people have talked so much about Latin as a 'dead language' that we ourselves have half accepted the allegation. Is history dead? Is literature dead? In reality Latin, including its use in law, medicine, and education, is the most widely used language in the world. I think it probable that in its modern forms it is the most widely spoken language in the world, including, as it does, practically all of French, Italian, Spanish, and Portuguese, over half of the English—and decidedly the more valuable half at that, for language, like a freight car, is valuable chiefly for what it conveys. This means that even if it stands numerically near 50 per cent of English, yet, as regards value of thought conveyed, it doubtless handles over 75 per cent of the intellectual, scientific, and aesthetic business of our language. Furthermore, the Greek and the Latin part of English is the only part which is growing rapidly. What better proof of vitality? The aeroplane and the motor have been christened, not in Anglo-Saxon mead, but in classical *vinum*. When Vergil put into Jupiter's mouth the prophecy, *His ego nec metas rerum nec tempora pono*, he wrote better than he knew. I speak of Romans as still talking Latin. Within a week one of my boys recounted a little experience that pleased him. He was traveling in Italy with a family party. They wished to know how long the train stopped at a certain station. No one could make the guard understand. Then the school boy said, "Now see me get him with Latin". "I remembered", he said, "that *quantus* was 'how much' and *tempus* was 'time'. So I left the endings off and said, '*Quanto tempo a Verona*', and the man understood immediately". Surely the people in Rome never intended to stop talking Latin any more than we have intended to stop talking English in America, and old English is more of a dictionary language to us than Latin is to Romans. Indeed, these people are largely the same people, using much the same language, with many of the same characteristics, and with much the same everyday machinery of life.

It behooves every classical teacher to know at least so much about the modern language form of

his subject that it shall have tongue-value and ear-value as well as eye-value. The student of ancient Greek can read his railway ticket and the signs around him as soon as he starts from the Piraeus to Athens. If he wants a smoke, he will surely not pass by a store marked *καπνέειον*. Every Latin student, as a matter of course, is somewhat familiar with French. With very few preliminaries he can catch the sense of Italian and Spanish, and as he gets farther into the language he relies more and more on his Latin vocabulary. Even busy teachers need not feel it too big a task to acquire a little knowledge of these modern Latin tongues. I recall that, before I went to Italy the first time, I studied a grammar and phrase-book and took about a dozen lessons with an Italian professor at a Berlitz School—most profitably, for I could go about at once among the people, living in an Italian *pensione*, make myself understood, and understand others to a passable degree.

It is a direct means of interest to pupil and teacher to get the Latin upon the lips as it would be handled by the people on the street. Many matters within the language itself can be made natural only by this kind of illustration. If we speak of the uneducated man's tendency to accent the beginnings of words and ask a pupil to pronounce *potesse* as such a man would soon be saying it, the answer will be *posse*. So *amaverunt*, pronounced as the careless pupil himself pronounces it, becomes *amarunt*; *amavisse* becomes *amasse*; *supremus* becomes *summus*. As to modern Latin, the French *or* is doubly familiar as *aurum*; *alors* seems less a stranger when we know it to be *ad illam horam*. The Italian *oggi* does not, at first sight, look much like *hodie*, much less like *hoc die*; but on lazy lips *hodie* is easily *oggi*. When you are served with *macaroni al pomodoro* (tomato style), do not the 'apples of gold' give it a bit of added savor?

In Spanish *el hijo* is a tongue-child but not an eye-child of *filius*; *llamar* is plainly *clamare*; *hacer* is our familiar *facere* (*fasere*, *ah-ser*). Most of the change from classical Latin is explainable by the remark which a young Mexican made in the class a few days ago, "The Spanish are all tongue-tied". Thus, when things in the miscalled dead language are made to appear alive and natural, and illustrative of changes going on about us in all modern speech, but whose beginning and ending we cannot so easily observe, a vital point is gained.

Some teachers have developed the good pedagogic principle of motivation by manufacturing swords, shields, etc., but I have never worked along that line beyond a few things like a working model of Caesar's bridge; so I shall leave such suggestions to others. Some would succeed in that way; some would not.

As to Latin conversation in the class-room, we

assume the occasional use of Latin question and answer, to master forms and vivify a topic, but it seems unnatural to reverse the course of history and try to take modern life back into Latin speech by making a forced effort to keep up talk about general subjects in Latin in the class-room. Is it not rowing against the current, with the world-wide stream of progress running the other way? It would seem more profitable to work along the lines of history and experience and bring the Latin forward alive into modern forms and into modern life. Not that we cannot make shift, even in these days, to talk Latin if it is worth while. I recall a pretty successful conversation that occupied the time pleasantly during most of a railway journey from Rome to Florence. I found myself in a compartment with no companion except a Russian priest. We could not unite on any modern language and finally happened to discover Latin. It served very well with America as a topic. I have listened to the chief exponent of the idea that all Latin work should be conducted in Latin and I was unable to see that he was doing more than accomplishing as a fad what every live teacher could accomplish fairly well in a better balanced system. Indeed, in the case of one of my students who came from the best school in England using this method, the father, who is a brilliant scholar and a progressive man, told me that little serious training came from the work of the school and the results were not worth the attention given to the method. An American scholar who has studied the method in Germany writes me as follows:

The two greatest Latinists of the last decade spoke Latin falteringly. In the seminars of these two men no one but the appointed disputants of the session ever attempted to express an opinion and they had, of course, prepared for the occasion. The rest sat speechless. A general discussion in Latin seemed to be quite impossible. Needless to say criticism seldom went below the surface of things under such conditions. In the gymnasia the necessity of drilling students in conversation to satisfy the demands of the seminars often led to disastrous results. Horace and Vergil were turned into conversational drillbooks, and their phrases fitted into puerile questions and answers.

Of course, bright American boys can be taught anything, if it is worth while. They are as clever as ever Roman boys were. Scholars used to talk Latin. The reason why they do not do so now is that they can spend their time to better advantage, just as we can do better than to ride a hundred miles a day over the stones of the Appian Way. The practicability of making much Latin conversation in the class-room would turn on the question whether it is worth the time and labor of teacher and pupil. I do not believe that under ordinary conditions much which was really valuable would be said.

To the classical teacher the native lands of his subject ought to be real places upon the earth and not merely names on a map. One can travel at moderate expense if he will avoid the *de luxe* American plan and imitate the German teachers whom one so often meets 'doing' Europe, following their traditional *Wanderlust*. Ability to speak with life and actuality about the countries and matters pertaining to them furnishes a vital connection with modern life, for we live in a traveling generation. No summer passes that I do not receive letters or cards from some pupil traveling in Europe. They often say, 'I liked Rome and Italy best. Everything seemed so familiar'.

The best help to a vivid memory when the trips cannot be frequent is found in the pictures so accessible and so cheap. They may be personally selected on the spot, or ordered by mail from a catalogue, or brought by obliging friends. There are several sources in this country. I keep in my class-room an alphabetically arranged box of post cards and hundreds of 8 x 10 photographs, loosely mounted and cared for in convenient boxes. These beautiful pictures cost ten cents apiece in Italy and are invaluable. At the present writing a second-year class reading Eutropius's Roman History is looking at photographs of the Tiber and its bridges, the Forum, the Palatine, the Circus Maximus and restorations (which may become actualities again according to present indications), Mars, the Wolf, the Lupercal cave, the walls of Servius Tullius, and, over sea, Olympia and the Hermes. A class beginning Cicero is looking at the Forum, the Palatine and the site of the Temple of Jupiter Stator, Fiesole, Florence and various restorations. Classes in the Aeneid are looking at the ruins of Troy, at the Diana, Minerva, the Laocoon, Avernus, Naples, Scylla, Charybdis, and Sicily. Even such trifles as specimens of lava from Vesuvius, charred wood from Herculaneum, a chip of marble fallen from the Parthenon, a bit of the terra cotta corrugated floor of the wrestling ground at Olympia, a little souvenir from Agamemnon's palace at Mycenae serve a purpose.

So far our talk has been largely about the teacher. The specific content of instruction and the victim should be mentioned. It may sound reactionary (a word of which I am not in the least afraid in these days of speed mania and novelties), but the latest thing out in education is not always the best. I believe the best results have been and will be gained from the definitely selected material, definitely examined for College admission. As a good Quaker might say, 'I feel to warn' teachers against the temptation to imitate College in School. We have done it too much already in sports. We are impatient and want the end before the beginning. There is a tendency to expect too much general reading ability

at the expense of foundation work. One reason why classical instruction has been so fertile is that the content has been thoroughly studied for generations and information about it is easily accessible. Furthermore, this material, selected after years of experience, is really the best. My boys are particularly rich in human nature and they find the spot of least resistance as surely as a hydraulic press. If they know that the work in hand is not to be definitely examined for College entrance they cannot be made to do it as carefully as good training requires. Every good thing has the vices of its virtues and mere interesting reading, when pursued to a large extent, produces superficiality, too much of the 'good enough to pass' spirit. Many pupils can succeed in Latin, to their life-long profit, who do not like to believe so for they know it means hard work. The Rev. Endicott Peabody of Groton said at a meeting of the Harvard Teachers Association in March, 1908,

There is just as much chance of a boy's being born again intellectually as there is of his being born again spiritually and the parent ought ever to be on the lookout for a new intellectual birth. It is an awful mistake to be satisfied with the boy's just getting through.

With the multifarious demands of modern life established as fixtures and a general lessening of the habit of self-denying labor (on the part of everybody except teachers), with increased demands from scientific subjects, with the concreteness of Mathematics and History as competing subjects, the languages are hard put to it to secure as much study as they require for their best results. Interesting material is a help; but in spite of live stuff and a live teacher there is bound to be here, as in other branches, a certain percentage of deaths from what a medical report might call 'congenital debility'—a lack of the fundamental qualities that make success everywhere. Is it not true that of everything, teachers included, there is about $\frac{1}{3}$ good, $\frac{1}{3}$ bad, $\frac{1}{3}$ good or bad according to circumstances? Experience shows that the teacher may make the work interesting to nearly everyone and yet may not make his pupils do the hard work necessary to master a difficult language. Of course all the pupils are willing to be entertained. Here we are bound to acknowledge one limit to the feasibility of enlivening the Latin class-room. We can only emulate a certain member of the National Industrial Commission of whom it has been said that he can 'put teeth into a cotton flannel dog'.

You have noticed that this paper makes no attempt at philosophical treatment. There are many such articles accessible. Nor does it even suggest that the same methods would apply in detail to anyone else. The illustrations taken from daily class-room experience during the preparation of the paper are merely suggestive.

In brief, then, the teacher of Latin should not become desiccated. He should be alive, growing, and ambitious, be ready with up-to-date illustrative material; connect his subject with modern speech and thought and life; use as fully as seems wise the boundless field of allusions. If you ask how we can find time for this along with the relentless drill, I can only say, 'Peas in a barrel of apples'.

A modicum of nonsense now and then, some of it Latin nonsense, is not amiss, in spite of that omnipresent youth who will always add on his own nonsense after you have, yourself, gone quite far enough. If someone cannot solve the word *ēst*, or *mālum*, or *meātus*, we may write on the board that sentence which seems to say sacrilegiously, 'My mother is a bad sow', but which proves, upon closer acquaintance, to mean, 'Run, ma, the pig's eating the apples', *Mea mater est mala sus*; or the familiar *Equus in stabulo, sed non est*, or, for a cognate accusative, *pugno pugnas pugnāt*, ('he fights battles with the first').

THE HAVERFORD SCHOOL.

F. A. DAKIN.

REVIEWS

Historische Lautlehre des Lateinischen. Von Max Niedermann. Zweite Auflage. Heidelberg: Winter (1911). Pp. XVII + 124. 2 Marks.

Historische Formenlehre des Lateinischen. Von Alfred Ernout. Deutsche Uebersetzung von Hans Meltzer. Heidelberg: Winter (1913). Pp. XII + 204. 2.80 Marks.

An 'interest device' that is intended for the upper classes in the Gymnasium—i.e. for college freshmen and sophomores—and is based on scientific grammar! That is a description that will perhaps not carry conviction to all. And yet if the thing can be done it has certain obvious advantages over our somewhat disingenuous attempts to convince our students that Latin is still a fit medium for conversation.

Niedermann's *Précis de Phonétique Historique du Latin* appeared in 1906, and a German translation was published in the following year. The first edition of the latter was soon exhausted, and the author took advantage of the opportunity to make a thorough revision, which was published, as noted above, in 1911. The book is not to be put into the hands of students; it is intended as a manual for the teacher who wants to put life into his grammatical instruction by tracing the development of early Latin into classical and late Latin or pointing out the relation of Latin forms to one another. Still the treatment is so interesting, so clear, and so concise that most of it might well be passed on to the class just as it stands. There is no comparative grammar in the book; even Greek is rigidly excluded, since so many students of Latin know no Greek. But grammarians have been astonished at